1: Thurston & Rangachari E,G-4,5 (no date) 1909
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463 possess tea and coffee estates of their own. The rising
197 generation are, to some extent, learning Tamil and English, in addition to their own language, which is said to resemble old Canarese. And I have heard a youthful Badaga, tending a flock of sheep, address an errant
871 member thereof in very fluent Billingsgate. There were,
[871] in 1904–1905, thirty-nine Badaga schools, which were attended by 1,222 pupils. In 1907, one Badaga had passed the Matriculation of the Madras University, and was a clerk in the Sub-judge's Court at Ootacamund.

182 A newspaper discussion was carried on a few years ago as to the condition of the Badagas, and whether they are a down-trodden tribe, bankrupt and impoverished to such a degree that it is only a short time before something must be done to ameliorate their condition, and save them from extermination by inducing them to
[166] emigrate to the Wynād and Vizagapatam. A few have, in recent years, migrated to the Anaimalai hills, to work on the planters' estates, which have been opened up there. One writer stated that "the tiled houses, costing from Rs. 250 to Rs. 500, certainly point to their pros-
426 perity. They may frequently borrow from the Labbai to enable them to build, but, as I do not know of a single case in which the Labbai has ever seized the house and sold it, I believe this debt is soon discharged.
241 The walled-in, terraced fields immediately around their villages, on which they grow their barley and other grains requiring rich cultivation, are well worked, and
• 527 regularly manured. The coats, good thick blankets, and gold ear-rings, which most Badagas now possess, can only, I think, point to their prosperity, while their constant feasts, and disinclination to work on Sundays, show that the loss of a few days' pay does not affect
181 them. On the other hand, a former Native official on

2: Hockings E-4,5 (1962-1977) 1980
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population is increasing, and that the position of the Badaga has materially improved. I notice especially the facts that they are now tiling their houses, that their women and children earn money on the tea and coffee estates, and that they buy rági and grain from the low country, and get a better market for their straw and cattle. They wear jewels of gold and silver, saved from their earnings'; quoted by Grigg, 1880, 34. This contrasts with the situation at the start of the British occupation of the hills, when the Badagas were so few in proportion to the land available that there was no need for crop rotation, as fields could be left fallow for years at a time; Mackworth, 1823, 124–126.

3. Emeneau, 1946, 265. Ranga, 1934, 4, reports that around 1930, 'In addition to this heavy expenditure upon funerals, more than three hundred Badagas cease work for more than two days and live at the expense of the relatives of the deceased or the people of the village. The expenses of a funeral incurred by all the Badagas in a hamlet come to more than Rs. 600. To add to this, their European employers lose their confidence in the ability of these people for regular service, since they cease work without giving any notice whatever . . .'; similarly Metz, 1864, 89–90.

[p. 246 is blank]

614 (582) cases of vegetarian Adikaris marrying meat-eating Gaudas.

The word Adikari means "powerful man", and was once used as the title of a village headman appointed by some local prince. Whether any ruler was ever effectively in control of the Nilgiris before the advent of the British is uncertain; but Adikaris like to claim they were appointed as officials of a ruler who came up from Mysore.

614 619 ●527 (621) The Adikari hamlets probably have closer social cohesion than any of the other Badaga sibs (except for the two tiny phratries called Kumbaras and Bedas). This solidarity stems from the fact that Adikaris, alone among all the 17 sibs, hold an annual "reunion". Every November they go to the village of Nellitorai, on the Coimbatore Plain near Mēṭṭupāḷaiyam, to worship at the place where a Lingayat saint was drowned some centuries back. It was from this spot that the original five Adikaris are supposed to have started up into the Nilgiri Hills, after having journeyed to this place from northern Mysore (Metz 1864: 50-51). It is now obligatory for at least a few men from each Adikari hamlet to attend this function each year; and members of other Badaga sibs are welcome to take part in the worship if they choose.

614 (619) Despite this demonstration of Adikari solidarity, there have been several defections from the sib and its Lingayat values. There is one hamlet where Adikaris intermarried with Toreyas quite a few generations ago; and there they are always treated as Toreyas, although sometimes called Adikaris. In three other Gauda hamlets Adikaris have intermarried with meat-eating Gaudas. In both instances, these Adikaris are no longer vegetarians or Lingayats (Metz 1864: 50-51). In two hamlets there are vegetarian Adikaris who do not wear the lingam, but still retain the status of Adikaris. They are called Adikari, but are not considered to be